



Center for the Evangelical United Brethren Heritage **TELESCOPE - MESSENGER**

United Theological Seminary, Dayton, Ohio

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THE TWO CAREERS OF RAYMOND P. DOUGHERTY

by Ronald J. Williams

In the United Brethren tradition are both honored missionaries and persons who made distinguished contributions in academic scholarship. Raymond P. Dougherty was one of the few who should be remembered for both reasons. In his first career he founded Albert Academy in Sierra Leone and in his second he became a distinguished Orientalist.

Raymond P. Dougherty was born in 1877 and grew up in Eastern Pennsylvania. His father was a pastor and presiding elder in the United Brethren Church. His mother was from a family that had a great respect for higher education and included study, service and great amounts of prayer in its approach to faith.

Raymond graduated from Lebanon Valley College in 1897, where close friends included Ira Albert and Mary Richards (who later became Mrs. Ira Albert). In college he was a poet and orator and was known for his religious fervor.

He became a language professor at a struggling United Brethren institution called Avalon College in Trenton, Missouri, and served two years there. Then he taught for a year at Western College in Iowa. While in Missouri he entered the ministry and transferred to the Iowa Conference, serving a church at Tyner, Iowa.

During this period he returned to Pennsylvania and attended the Mt. Lebanon Camp Meeting. The message was by Mrs. West, a missionary from Sierra Leone, and she told about the recent massacre of mission personnel. In this service both Raymond and his friend Ira Albert covenanted to answer the call to mission in Sierra Leone. Ira went almost immediately to Sierra Leone. He was appointed to begin an educational ministry but died four months after his arrival in Africa.

Raymond eventually entered Union Biblical Seminary in Dayton, Ohio. The United Brethren Church had two boards of missions, the Foreign Mission Society and the Women's Missionary Association. Raymond was the first missionary appointed jointly by both boards. He was ordained at Altoona, Pennsylvania, in the spring of 1903, and by June 1, he was on his way to Africa.

In Sierra Leone, Raymond centered his effort in the establishment of a school which was named Albert Academy in honor of Ira Albert. The academy in Freetown, begun in a rented building with 10 students and an assistant teacher, moved under



Raymond's administration to a building of its own, and then to another in the Freetown suburbs where it served 150 students.

During his furloughs he continued his seminary studies at Union Biblical Seminary and graduated in 1910. He also began courting Lulu Landis, the daughter of the president of the seminary. She returned to Africa with him for his third period in Sierra Leone.

Even though he enjoyed his work and revealed his affection for the African in his poetry on African life, it became apparent that Raymond's health was not suited to Africa. He became weaker and less energetic as time went on. It was just as obvious that his wife did not have the stamina for the African climate.

On furlough in 1913 he faced a difficult choice. He was asked to be the head of the mission in Sierra Leone and at the same time was admitted to the Assyriology and Babylonian Literature program at Yale to study under the direction of the brilliant, dynamic professor, Albert Clay. He chose Yale, while leaving open the possibility of returning to Africa.

His Ph.D. thesis was a study of the Yale Babylonian Cuneiform Collection and was published under the title *Records from Erech, Time of Nabonidus*. On receiving the degree he was immediately hired as professor of Ancient Near-Eastern studies at Goucher College in Baltimore. During this time he published two distinguished volumes, *Archives from Erech* and *The Shirkutu of Babylonian Deities*. Each made an important contribution. In *Archives* he discovered the dominate role of Belshazzar in the reign of his father Nabonidus. The Jews came to know Belshazzar as ruler though he was actually the regent—Nabonidus was the actual ruler. In *Shirkutu* he explained that the Shirkutu were a class of temple officials who may have had connections with the writing of Ezra and Nehemiah.

During his Goucher College days, he spent a year in Baghdad doing archaeological survey work. When he returned he was appointed to succeed his mentor, Professor Clay, as the Laffan Professor of Assyriology and Babylonian Studies at Yale. He was an able professor, who worked hard as an administrator. He was known as an ideal gentleman who never raised his temper or his voice and never spoke unkindly of anyone. He rose to the height of his profession as a

member of the University Council at Yale, vice president of the American Association for the Advancement of Science, member of the executive committee of the American Society for Oriental Research, and chairman of the Archeological Committee and the Department of Semitic Languages at Yale.

For most persons such honors would be coveted but for Raymond they became a burden because of his reticent nature, his sense of inferiority and his fear of a nervous breakdown (a fear probably caused by family history). For uncertain reasons he began to lose relationship with old friends, and his 1932 book *The Sealand of Ancient Arabia* shocked his colleagues for its lack of careful research and judgment as shown in all his earlier works. After this debacle he returned to his earlier careful scholarship but suffered the nervous breakdown he feared. This led to his death in 1933.

His scholarly colleagues and successors testify to his academic contribution and Albert Academy continues the work he began there.



Book note

»*The Mount Gretna Camp Meeting Association: A Centennial History*. By Thomas R. Meredith and Edward F. Ohms, 1992.«

The observance of the Mount Gretna Camp Meeting Association's Centennial and a short history of it were reported in these pages by Dr. Carl Y. Ehrhart in vol. 3, no. 1 (Winter 1993). At that time the Centennial history by Meredith and Ohms was also noted. A copy of this well written and easily read history has now come to the Center's archives and should interest a variety of readers.

Those who grew up near to Mount Gretna and shared in its life will have their memories warmed by reports of persons and events with which they were acquainted. Others interested in the camp-meeting phenomena as a significant aspect of American church life will find here the record of how one responded to change so as to survive until now as a viable institution. In some ways the most intriguing part of the story is how Mount Gretna reflected the politics and cultural changes of American religious life through its political struggles and program changes. Camp meetings have been an important part of American and denominational church life and

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Meredith and Ohms have given a good case study of one of them. Their effort should be emulated for other camp meetings so that an accurate picture of the broader movement can be created.



Gatherings

The most recent gathering of former EUB's in Florida was held as a luncheon meeting in Sarasota on February 5, 1994. There were 71 persons present. Mrs. Miria Hester, who is in charge of the Tampa United Methodist Center gave a history of the Ybor Center and showed how that work and its buildings have been merged into the present work of the Tampa Center. This was of special interest to those who remembered the EUB efforts in the Ybor City Mission and heard of many persons with whom they were familiar. Dr. Gene E. Sease, former president of Indian Central College, now Indiana University, was the devotional speaker and spoke of both the need to remember our heritage and to move forward in the "merger journey."

The 1995 luncheon has been set tentatively for Saturday, February 4, again at Mrs. Appleby's Restaurant in Sarasota. Mrs. Joanne L. Springer has carried primary responsibility for arrangements and has a mailing list of more than 130 individuals and couples who are sent meeting announcements. This list is a memory awakener of persons who have enriched the EUB tradition. A shorter list of those who made reservations for the 1994 gathering includes: Mr. William Anderson, Rev. and Mrs. Robert Baker, Rev. Dorothy N. Boles, Bob and Eleanor Callihan, Mr. and Mrs. Fred Carlson, Bishop and Mrs. Wayne Clymer, Mr. and Mrs. Merritt Clymer, Robert and Lois Duff, Rev. and Mrs. Bolland Ferch, Rev. and Mrs. Bob Fisher, Mrs. Naomi Forkner, Rev. Kenneth E. Foulke, Mrs. Miria Hester, Garfield and Mildred Kellerman, Revs. James and Thelma Mowrey, Rev. Ronald Ricard, Dr. and Mrs. Gene Sease, Rev. Leslie and Grace Shirley, Rev. and Mrs. John Springer, Barb Stokes, David and Marcia Studer, Rev. John G. Swank, Rev. Leonard Toepfer, Rev. Fred D. Walker, Malcolm and Marjory Wellborn, A. Dean and Joanne Wilson, Dr. and Mrs. William F. Woods, Dr. James Woome, Mr. and Mrs. James Yost, Sidney and Lois Davis, Jerry and Marilyn Petrie, Ed and Grace Reiter, Orlo and Marilee Strine.



Sites of Interest

by Cecil P. E. Pottieger

Philip William Otterbein is not only one of the founders of the Church of the United Brethren in Christ but he was also one of the early pastors of the German Reformed congregation (now United Church of Christ) in Frederick, Maryland. During the time of his five year ministry, from 1760 to 1765, he built not only what is today Trinity Chapel but he also built the parsonage. The present pastor, Rev. Fred Wenner, said that Otterbein had a reputation for being a "church builder."

Trinity Chapel is used today mostly for educational purposes and stands across from the "New Building," the edifice built in the late 1800s which is used mainly for worship.

The chapel has been largely rebuilt over the years but the portion that is original is the imposing tower which contains a wonderful set of bells that are played several times a day by the carillonneur who has been playing them for almost 50 years. A look into this area of the structure evokes a lot of excitement to one who enjoys history. It is a joy to reflect on the possibility of Philip William Otterbein having also viewed the brick and stone interior of this venerable tower—especially its interior.

An even more interesting part of a tour of the two buildings of Evangelical Reformed (UCC) as it is now known, is to look out in the back of the "New Building." Across the short expanse of the back yard stands Centennial Memorial United Methodist Church.

Centennial Memorial was built as a UB church in 1900 on the occasion of the Centennial of the founding of the Church of the United Brethren in Christ. Pastor Wenner will tell you with a great deal of delight that in Centennial Memorial Church there is a stained-glass window of a former pastor of Evangelical Reformed (UCC)—one Philip William Otterbein. There is probably no other United Methodist Church in the whole world located next door to a congregation of another denomination to have a picture of a pastor in its neighboring church in one of its own stained-glass windows.



Archival Notes

✚ Dr. C. Willard Fetter has given the EUB Heritage Center copies of tributes to a number of EUB leaders who died during his pastorate at First United Methodist Church, Dayton, Ohio. They contain not only appreciation of these persons but also information about their lives and service. Included in these memoirs are Bishop J. Balmer Showers, Anna Maude Dennis (wife of Bishop Fred Dennis), J. Arthur Heck, Mary R. Hough (memoir given by Mary Mc Lanachan and sermon by Dr. Fetter), Bishop J. Gordon Howard (with prayer offered by Bishop Harold Heininger). Clippings and orders of service are included as well as a memorial tribute to the lay leader, Mr. Joe Funk, of Akron, Ohio.

THE CHURCH OF THE UNITED BRETHREN IN CHRIST IN JAPAN

by Javan R. Corl

Japan never saw a merger of United Brethren churches and Evangelical churches within her borders. Five and a half years before the United Brethren-Evangelical Church merger in Johnstown, Pennsylvania, in November 1946, all United Brethren and Evangelical churches in Japan participated in the wholesale Japan Protestant church merger, which gave birth to the United Church of Christ in Japan (The Kyodan).

Prior to this church merger, the Japan United Brethren Church had a forty-year history. Although that forty-year history has been written up in brief form in Japanese, and although most of the Japan Annual Conference minutes are extant in Japanese, little has been done to preserve the heritage of the former Japan United Brethren Church.

No pre-Pacific War missionaries to Japan from the United Brethren Church ever returned to missionary service following the termination of that war. Since the end of the Pacific War, both the mission board of the Evangelical United Brethren Church and, subsequently, the General Board of Global Ministries of the United Methodist Church, have sent only four missionaries to Japan who had their roots in the United Brethren Church. Three of these four were in Japan for only a short term of service.

The writer, the fourth missionary, is in his thirty-ninth year of Japan missionary service.

Mindful that a significant heritage and tradition may soon be lost with the passing of time, this writer was honored to share in an overnight study and fellowship seminar with twenty-one Japanese clergy and lay personnel from Japan churches which were formerly United Brethren. The first of its kind since the end of the Pacific War, this April 29 to 30, 1994 seminar was held at Korakuen Kaikan in Tokyo, with participants coming from various parts of the country where former United Brethren churches are active.

One of the speakers at the seminar was the Rev. Mr. Fumio Koike, of Kobe, who studied at United Theological Seminary (formerly Bonebrake) before the outbreak of World War II. After the Pacific War Pastor Koike was back again at the same seminary in 1950, graduating with the class of 1951.

Guest lecturer for the seminar was Professor Akio Dohi, Church History Professor in the theological department of Doshisha University in Kyoto. (In the years before the Pacific War most ministerial candidates in the Japan United Brethren Church and the Japan Congregational Church were trained at Doshisha University.) Professor Dohi's presentation gave evidence of the scope of his knowledge of the Japan United Brethren Church. He apparently has read most of the extant minutes of the Japan Annual Conference sessions.

Here are some of the statistics Professor Dohi shared, which show the strengths and weaknesses of the Japan United Brethren Church at the time in 1941 when this church participated in the general Protestant merger forming the United Church of Christ in Japan:

church schools	31
organized churches	25
preaching points	5
church-operated weekday kindergartens	19
fully self-supporting churches	15
number of Japanese clergy	25
reported membership	3,402
average Sunday morning attendance	530

The next Japan United Brethren heritage seminar is being planned for the spring of 1995. This will be held in the Kansai area of western Japan where there are a number of former United Brethren churches.



TIME TO RENEW YOUR MEMBERSHIP?

If there is an asterisk (*) beside the name on the address label of this issue it is time to renew your membership. Membership in the Center can be for an individual, for a church or for an organization/group within a church. Membership is on an annual basis with the year beginning July 1, extending to the following June 30. Thus, a membership paid now will be for the 1994-95 year. There are five levels of membership:

- *Member of the Center* (\$10.00-24.99)
- *Supporting Member* (\$25.00-49.99)
- *Newcomer-Seybert Associate* (\$50.00- 99.99)
- *Albright-Otterbein Associate* (\$100.00-499.99)
- *Life Member* (\$500.00 or more)

With the year 1994, the Advisory Board has created four new levels of membership to encourage and expand support of the Center's program and work. All memberships include a subscription to the *Telescope-Messenger*, the basic cost of which is \$10.00 per year. Amounts given in excess of \$10.00 are fully deductible as a charitable gift for IRS purposes. Please complete the membership coupon included in this issue to renew and/or initiate a new membership.



Center Advisory Board

The Advisory Board for the Center for the Evangelical United Brethren Heritage meets twice annually. The most recent meetings were held October 10, 1993, and March 21, 1994. Regularly the director of the Center and the editor of the *Telescope-Messenger* report and the board provides direction and handles the other business before it.

At the October meeting the editor of the *Telescope-Messenger* asked to be relieved of that responsibility because of his plans to move to a retirement home in Pennsylvania. Dr. Donald K. Gorrell was elected to succeed him after the 1994 summer issue.

Director Elmer J. O'Brien reported on the status of the Audrie E. Reber Memorial Fund and on the basis of this information the board discussed the 1993-94 Evangelical United Brethren Church Histo-

Ecumenical Contributions

»At times those in the EUB tradition come upon names of persons from the EUB heritage who have gone on to make contributions in other places. It would be appropriate to identify such persons, their contributions and their origins. They should be considered a part of the EUB gifts to the larger church.◀

H. Orton Wiley and other Nazarenes.

When Stan Ingersol, the denominational archivist for the Church of the Nazarene learned about the EUB Heritage Center, he wrote to establish a mutual relationship and reported some of his own study. He stated that he planned to write an article on "The Nazarene Debt to German Methodism."

In his letter he wrote "Among the prominent Nazarenes who were raised in the EUB tradition are systematic theologian H. Orton Wiley, author of a three volume *Christian Theology*; Theodore and Minnie Ludwig, popular evangelists, and their son S. T. Ludwig, who became general secretary of the denomination in 1948; C. W. Ruth, a key figure in the mergers that created the Church of the Nazarene; and B. Edgar Johnson, general secretary from 1964 to 1990."

Ingersol has written profiles of some of these for Nazarene publications.

»The *Telescope Messenger* and the Center for the EUB Heritage would be glad to learn of other personal contributions the tradition has made to the wider Christian Fellowship.◀

ry Award. It agreed to make two awards: first place \$300 and second place \$200. The announcement of these awards has been sent out to appropriate institutions.

Upon the recommendation of its Executive Committee the board considered setting levels of membership and voted to set five levels as announced elsewhere in this issue.

It was agreed that the board should have more women members and Dr. Harriet Miller and Mrs. Mary Lou Wagner were invited to serve as members. They were welcomed at the March meeting of the Board.

The director presented the format of a proposed information folder concerning the Center and it was generally endorsed with some editorial changes suggested before printing.

At the March 21 meeting Director O'Brien reported plans of the United Methodist Historical Society to celebrate the 50th Anniversary of the 1946 Union of the Evangelical and United Brethren Churches. The Board welcomed the announcement and supported the possibility that the celebration be held on the United Theological Seminary campus. A committee was appointed to work with the Historical Society on program and arrangements for the anniversary.

Mrs. Florence Norris was present at this meeting and reported her gathering of biographies of United Brethren missionaries. She was encouraged to do this by Arthur Core after Florence Shepherd left a scrap book of missionary pictures.

Mrs. Norris sought to prepare biographies for all pictured and has already compiled a volume of over 250 pages. This information has been gathered from a variety of sources including personal correspondence with missionaries and their relatives as well as from the papers of A. T. Howard, Mrs. Norris's father. She is still adding some biographies before depositing the volume with the Center. The board expressed its gratitude to Mrs. Norris for her diligent and outstanding work.



Help Wanted

✚ In preparing for its Centennial observance, the Lake Magdalene United Methodist Church of Florida appeals for missing journals of sessions of the Florida Conference. Those needed are for the 18th session, held February 1919, the 20th through 26th, the 29th and 30th and the 32nd through 38th sessions. They also need a copy of the *Religious Telescope* dated March 23, 1898. It reports the dedication of the frame building, which was the first UB church erected in Florida. If you can help locate any of these materials please contact Lois A. Yost, 12021 Orange Grove Drive, Tampa, FL 33618; 813-961-3218.

✚ Rev. Robert Fulton wants to locate a copy of *The Book of Ritual* of the Evangelical United Brethren

About this issue

► **Ronald J. Williams** is senior pastor of the Longford/Bethel, Mizpah, and Industry United Methodist Churches near Longford, Kansas. He is a 1960 graduate of Westmar and a 1967 graduate of United. His more complete account of Professor Dougherty's life may be found in the unpublished manuscripts in the UTS library.

► **Javan Corl** is a graduate of United Theological Seminary and has served as a United Methodist missionary in Japan for over 39 years. Three of his books of Japanese sermons, *Jujika to Gendai-Jin* (1976), *Eikoe-no Michi* (1977) and *Betsurehemu e-nu Michi o Tadotte* (1985) can be found in the UTS library.

► **Cecil P. E. Pottieger**, whose "Sites of Interest" column has appeared in past issues of the T.-M., resides in Frederick, Maryland.

► **Millard J. Miller**, another frequent contributor to T-M, presents this issue's "Anecdote." He is a member of the Center's Advisory Board. He resides at Otterbein Home in Lebanon, Ohio.

► With this issue **Calvin Reber** concludes his tenure as founding editor of the T-M. His contribution to the EUB heritage has been greatly appreciated, and we wish him well as he enters a new phase of his life of service and devotion to God.

Church, published by the Otterbein Press, 1955. If you can provide Rev. Fulton with such, please write him at 129 Windgate, Wexford, PA.



If you have been thinking about joining the Center for the Evangelical United Brethren Heritage, now is a good time to do it. Just fill out the Membership Coupon for New Members found in the insert and send it to the Center. We thank you.

FOUNDERS OF THE CENTER FOR THE EVANGELICAL UNITED BRETHREN HERITAGE

The future issues of the T-M will include a listing of current members of the Center. With this issue we are beginning with a list of the names of the Founders.

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 Zech, Rev. Harry E.

Anecdotal

One of the most interesting experiences of my seminary days (1930-33) was hearing Dr. J. P. Landis give his address on "Why I Didn't Go to Andersonville." Dr. Landis was a member of the faculty from 1871 to 1934. He died in 1937 when he was 94 years old. He is considered one of the "Four Horsemen" of the early seminary days along with Funkhouser, Drury and Faust.

His story had a Civil War setting. When he was eighteen years old, he enlisted in the Union Army and was placed in Company A, Ninety-fifth Regiment, Ohio Volunteer Infantry. He served until he was mustered out August 14, 1865. He then enrolled at Otterbein College and graduated in 1869. The Ninety-fifth Regiment bore an honorable part in some of the most heavily fought battles of the war—in Kentucky (Richmond), in Mississippi (Jackson, Vicksburg and Tupelo) and in Tennessee (Nashville)—a total of sixteen different engagements.

Andersonville was the infamous prison, south of Atlanta, for Northern captives. During the fourteen months of the prison's existence, about 50,000 prisoners were confined there. Of these, approximately 15,000 died of disease, malnutrition, overcrowding and exposure. Most soldiers

would have preferred death to the suffering of Andersonville.

In one of the battles during the summer of 1864, Private Landis and two other Yankees were cut off from the rest of the army and were almost captured. Providentially, they saw an old mule tethered to a tree. They quickly untied it, jumped on its back and took off. Landis was the last one to get on. As the mule picked up speed with its bumpy gallop, he slid down over its rump, almost to the ground. In desperation he grabbed the mule's tail and held on for dear life.

The cannons were belching forth and the scared mule galloped faster and faster, Landis explained: "My feet touched the ground about every five feet but most of the time my body was dragged as a plow. We escaped; O how wonderful it was! When we were sufficiently out of danger we stopped from sheer exhaustion and fright. We all hugged that mule as if it were a god."

Dr. Landis closed with the promise, "When I get to heaven, I am going to look for that old mule. I know he will be there peacefully munching some newly mown hay. He kept me out of Andersonville and I have lived to praise the Lord and that old mule all the days of my life."

Millard J. Miller

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